Fifty Years of Work

by

Universalist Women

for

UNIVERSALISM

in

Illinois

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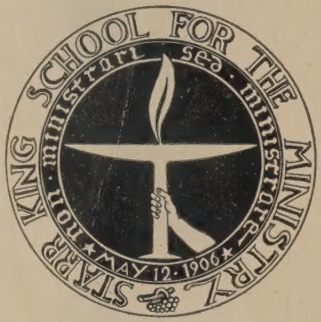

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This book is dedicated in loving memory ot the Universalist Women of the Past by the Universalist Women of the Present : : :

To Mrs. Louise Pearson,
For the many hours of labor,
For the loving service rendered,
In making these deeds of Universalist Women of Illinois,
These works of fifty years
Into a book,
We give grateful appreciation.

FOREWORD.

The Universalist Women's Association of Illinois was organized in 1868. This year of 1918 is the fiftieth anniversary of that event. It seemed regretable even in these war-times of necessity for thrift and economy to let so notable an anniversary as a golden jubilee pass without a suitable commemoration. The desire to mark the year in some way that should be personal to each Universalist Woman in Illinois was very much present with the board; and it hopes the need is met in the placing of this summary of fifty years of work by Universalist Women for Universalism in the State of Illinois within the reach of all interested.

That it is a creditable work, if not a notable one, those who have studied the records with the viewpoint of making this memorial feel most deeply; and they only hope that some modicum of the appreciation and the enthusiasm that has been in evidence with them may accrue to each reader.

We send forth then this memorial of the workers of the past, hoping it may prove a stimulus to the workers of the present and that this sacred heritage which has come down to us from our foremothers in the faith may not be held lightly, but ever prove of deepening significance in our lives and the lives of our children.

FANNIE SHAW FISHER,
President Universalist Women's Association
of Illinois.

Chicago, July 29, 1918.

Fifty Years of Work

by

Universalist Women for Universalism in Illinois

In the history of past ages, throughout all Christian countries, names of women have been noted who have stood out as standard bearers, not in the war-like sense, but who, urged by an impelling desire to save, to succor, to bring aid and comfort to suffering and sinning bodies and souls, have consecrated themselves to the service of mankind. The names of Elizabeth Fry, Dorothy Dix, of Florence Nightingale and Clara Barton still have power to stir in the soul the divine impulse to serve, and their influence can be guaged by no measurement of time. Yet, unselfish and devoted as was their work, they acted as individuals, and therefore with limitations. To put the inspiration of this influence into practical action organization was needed. Frances Willard was one of the great souls who taught this principle to women, in her organization of the Women's Christian Temperance Union, and only after the noble work of Clara Barton had been moulded and classified into one of the greatest of modern movements could the Red Cross become the hope of the world, as it has proved itself in the gigantic conflict now being waged between savagery and humanity.

The group of Universalist women whose aims and

achievements are partially chronicled in this record had the insight and wisdom to utilize this principle of the necessity of organization, and also to recognize the value of concentration on a settled purpose.

As Universalists this purpose must of necessity be broad in its scope, including both spiritual and material benefit to humanity. The body of women, therefore, assembled in 1868, at a meeting of the Illinois State Convention, in Elgin, chose as their broad and general object missionary and educational work, and as their specific purpose the erection of a collegiate building in connection with Lombard University in Galesburg for the higher training of young women.

Here the inseparable connection between missionary effort and education is plainly shown, neither being able to rise to full measure of its usefulness without the aid of the other, if we are to regard as vital the development of the spiritual as well as the mental elements in human nature. The trend of higher education in the case of the young women for whom this college building was planned would lead, it was hoped, to a resolve on the part of many especially fitted for it to carry the message of the Universalist faith throughout their own and less fortunate lands, and to exemplify its principles in their own lives.

It is recalled with pride by those now living who took part in the meeting at Elgin that the chair was filled on the occasion of the passing of the resolution to aid in the erection of the proposed college by one of the best known and most revered women of the age, a beloved associate of Frances Willard, Mrs. Mary A. Livermore. A pledge was made to raise the sum of

$50,000 as a centennial fund, the offering of Universalist women of Illinois toward the college, and the provision was inserted in the resolutions that the advantages of the building in respect to comfort and recreation should be shared with the male students, a provision which showed that these typical women had no wish to inculcate the "sex-antagonism" harped upon by some feminist writers of the present day, advanced as they might be in essential qualities. A talent for finance has not been generally attributed to women, though in many it is exhibited in management of domestic concerns, yet this group of women, illustrating the optimism which is a product of the Universalist faith, bravely undertook the task of raising the proposed large sum. The annual dues were fixed at the modest figure of one dollar; twenty-five dollars made one a life-member, and one hundred dollars a patron.

Membership was not confined to women, all ministers of the denomination being welcomed.

The business of the association was transacted by a board of nine members, who met four times a year at the Universalist Publishing House in Chicago, the office of which was put at their service on a fixed date in October, January, April and June.

The association was always considered as an auxiliary of the Illinois State Convention, the president being one of the board of trustees, but calls for aid from the General Convention were promptly responded to, especially in the case of missionary work at home or in other lands. One of the first of these calls was for co-operation in the movement to cele-

brate the centennial of the arrival in America of John Murray, one of the most honored of pioneers in Universalism. A national organization had been formed in 1869, one year later than the birth of the Illinois Association, which was named the "Woman's Centenary Association," and which held its first meeting in Buffalo, New York. Mrs. G. B. Marsh, Vice-President of the Illinois Association, was appointed to represent Illinois in this national project, and through her influence local work was temporarily laid aside and the time and energy of the members of the Illinois Association employed to raise money for this centenary celebration, the result being a contribution of $500. The first sum contributed by any state to the Centenary Union.

This handsome sum was raised by an entertainment held in St. Paul's Church, the first given for a national Universalist object. All who have helped to earn funds in this way will appreciate the time, strength and talent required, but when it is stated that the amount was, during the next year, swelled to nearly $4,000 we must realize that the women of Illinois felt this to be consecrated work, and with rare devotion, concentrated their energies upon it. The association at first met as a body only at the annual Illinois Universalist Convention, where it had a place on the program, but in 1889, on the celebration of its twenty-first birthday, Mrs. M. R. M. Wallace, the acting president, originated the holding of an annual May meeting for discussion of all the interests of the church, which was adopted and has since been a regular occurrence. In that year also the association

resolved itself into a chartered body, and, through the generous gift of $1000 from Mrs. H. B. Manford, who had been honored by the title of president emeritus, a permanent fund was begun. This fund was invested so as to yield substantial returns. The State Convention has always been the recipient of considerable sums of money from the association to aid in the salary and expenses of the state superintendent, elected annually to travel through the state, learning the condition and needs of the parishes, strengthening weak ones and establishing new churches where there seemed to be a promising field for spreading the all-embracing faith of Universalism. This was felt by the women to be true missionary work and aroused their enthusiastic efforts. One of these superintendents, Dr. John S. Cook, at an annual meeting exhibited a map made by himself which showed the existence of many tracts in Illinois entirely destitute of liberal religious education. This was an object lesson to the women, and strengthened them in their resolve to confine their work, for a time at least, to their own state, leaving the question of becoming a part of the National Centenary Association for future discussion.

In 1870 Mrs. Mary A. Livermore had removed from Illinois and Mrs. J. V. N. Standish, who had first filled the office of Recording Secretary, was elected President in her stead. She was followed in 1871 by Mrs. H. B. Manford. The enthusiasm aroused by the collection of the Murray fund had left a natural reaction after the object was accomplished, and the association did not deem it wise to begin at once the erection of the proposed college hall. A suggestion made by one

of the ministers was therefore acted upon, by requesting the Northwestern Conference to grant the temporary use of a building owned by it, conveniently situated near Lombard College.

A committee of three Chicago women, Mesdames Marsh, Hale and Shedd, was appointed to make the plea, and they were so successful in their mission that they brought back the glad tidings of the gift of the desired building by the Conference. This supplied the needed stimulus and a large amount of money was speedily collected and disbursed for needed repairs and furnishings. Donations of furniture and books for the library were thankfully received. Other missionary work was undertaken throughout the state by the appointment of earnest, capable women to canvass for funds to be used in helping embarrassed parishes. The first to be so employed was Mrs. S. A. Gorton, who was paid a moderate salary, and through whose efforts sufficient money was in a short time raised to save a promising church from the foreclosure of a mortgage. Three ordained women ministers, Sophia Gibb, Mary A. Straub and Sara A. Perkins, continued this work with good results, and Mrs. Corbin also engaged successfully in it. Officers of the association serving during 1875-6 were Mrs. G. B. Marsh, President, and Mrs. S. A. Parker, Secretary, who were deeply imbued with the missionary spirit. Mrs. Marsh was given the office of Northwestern Secretary of the Centenary Association, an appointment which proved a strong link between the two bodies. The work in the state, meantime, was not allowed to languish, aid being given to weak churches whenever

possible, and the fund for the initial project, the boarding hall for women, steadily added to. Officers who gave earnest thought and effort to this task were Mrs. M. R. M. Wallace, Mrs. J. M. Aubrey, Mrs. E. H. Rexford and Miss Belle Gibson, who for some years was secretary. The securing of the charter made legal the disposition of all bequests, trust funds and other moneys given to the association, but made no change in the statement of the objects for which it was founded, nor in the essential management, except by the addition of a clause securing an advisory committee of one member from each or any branch association formed throughout the state, the duties of such members being to appoint agents to collect the one dollar membership dues in the various towns, and forward them to the treasurer of the parent association, and to prepare the program for the hour assigned the association at conventions. The associations thus organized numbered eight and included one hundred and two parishes. In 1885 a book entitled "A Peculiar People" was published by Dr. Balch, a Universalist minister, five hundred copies of which were donated by the author to the Illinois association. This was followed by other gifts of a like nature, one by Mrs. Manford of plates of a tract written by her husband, "Spread the Gospel"; another by Rev. Jacob Straub called "Needs of the Hour," both of which were published by the association with the purpose of establishing a fund to be known as the "Balch Missionary Fund," which should send inspiring reading matter throughout the state.

It will be noted that these earnest women neglected

no available means by which they could touch the intellects, as well as the sympathies, of those who were or who might become active messengers of the broad and beautiful faith which had proved such a power in their own lives.

In 1886 a new connection with Lombard College was formed by the purchase of a permanent scholarship of the value of $1000, to give continuous aid to one student in preparing for the ministry. Women in the churches have always felt themselves called upon to help in raising money by the various methods which their experience as housekeepers and homemakers has fitted them to plan and carry out; the ordinary routine of dinners, suppers, bazaars, was therefore familiar to the women of the association, but something which should be unique and bring in larger returns was sought, and was found in the preparing of a "Kermess," sometimes called "Dances of Various Nations." With immense effort and skill such an entertainment was prepared and successfully carried out in 1887, the proceeds amounting to the noble sum of $1,624, bringing the total assets for the year up to $2,290.77.

A church in which the Universalist General Convention has taken much interest was located in Woodlawn, eight miles from Chicago. It was first organized as a parish in the house of Mr. Solomon Straub, whose family had for years been members of St. Paul's, before removal to Woodlawn. This developed into a church organization, and a building was erected and named Ryder Chapel, in memory of the beloved pastor emeritus of St. Paul's, Doctor Ryder. In 1889

Mrs. Ryder showed her appreciation of this tribute to her husband by presenting Ryder Chapel with a communion service and baptismal font. The Women's Association at a subsequent meeting put itself on record as upholding the administering of the communion in Universalist churches, even to the extent of making it a condition of response to a request for aid from the body. Some of the parishes which received material assistance at various periods were Dixon, Pecatonica, Windsor, Aurora and Decatur. Where financial aid to a large extent was given, a provision was made that property owned by the church benefited should be deeded to the state or general convention.

Among those who served the association as Treasurer are the names of Mrs. T. J. Hale, Mrs. Kate Bushnell, Mrs. O. W. Nash, Mrs. F. A. Winkelman, and in recent years Miss Francelia Colby. In 1892 a recommendation made by the editor of the denominational paper, then called "The Universalist," that a permanent fund be established, was favorably received, and once more Mrs. H. B. Manford came forward with a donation of $1,000 as a foundation, followed by gifts from Mrs. C. D. Howard, Mrs. L. E. Roberts and others, which increased the amount to $1,500. Mrs. Manford at this time was elected president emeritus.

The great Columbian Exposition of 1893-4 gave to residents of Chicago an opportunity never before equaled to learn of the march of progress in science, in art, in manufactures and in the spirit of human brotherhood. This, the essense of Universalism, was exemplified in the "Congress of Religions," where students and devotees of every form of worship met and

were given an opportunity to tell of their religious belief, from the followers of Zoroaster, Confucius, Mahomet and Buddha, to the most advanced and modern of thinkers. Universalist women were not slow to avail themselves of this opportunity, and papers were contributed by Mrs. C. A. Quimby, president of the Centenary Association, and Mrs. Marsh, ex-president of the Illinois Association, which were enlightening and inspiring. In the following year Mrs. M. R. M. Wallace was forced by failing health to retire from the presidency, and Mrs. O. W. Nash of Chicago was elected her successor, filling that important office for many years. The later incumbents have been Mrs. Chas. A. Stevens, Mrs. Rundell, during whose administration one thousand dollars were pledged to the General Convention, Mrs. C. P. Randall, Miss Elizabeth Bacon and Mrs. Fanny Shaw Fisher.

Whilst the main feature of the work of the association was, in addition to its inaugural object of aiding Lombard College, what might be termed home missionary work, the foreign field had not been overlooked, and in this the members co-operated with the Women's Centenary Aid Association. This body is stated by some to have been the first national organization of women, which may be accepted as a fact, since it antedated by ten years the Women's Christian Temperance Union, founded by Frances Willard in 1879, looked upon by many as the mother of women's organizations. The Women's Centenary was formed to assist in raising the Murray fund, previously mentioned in this record as aided by the Illinois Association, with the object of fitly celebrating the centennial

of Universalism. Its first president was Mrs. Caroline A. Soule of New York, under whose leadership $30,000 was raised for the fund, her personal canvass leading her from Maine to Missouri, and her literary talent, which would have provided her with a livelihood when left a widow with small children, being devoted to preparing tracts for distribution amongst the people of various states who were under the thraldom of the old orthodox doctrines. In this she was assisted by Mrs. M. Louise Thomas of Pennsylvania. In 1875 a field of work was suggested to the General Convention by Dr. J. S. Cantwell, which fired the imaginations of these liberal women; this was the sending of the message of Universalism, not to benighted heathen alone, but to the stronghold of orthodoxy, Scotland, the home of Calvin and Knox, who had thundered from their pulpits the doctrines of predestination and eternal punishment.

The Centenary Association decided to send Mrs. Soule on a mission to that land, and the Illinois women voted money to aid in the work. Her keen vision soon discerned the methods which promised the best results, leading her to begin as an evangelist in Glasgow. She occupied pulpits in some of the largest cities, having shown her power to hold audiences, and before returning to America helped to organize a Scottish Universalist Convention, also assisting at the dedication of the only Universalist Church in Great Britain. A year later an appeal came from the Scottish Mission for a resident missionary, and Mrs. Soule was chosen, accepting the post at the modest salary of $650 per annum. Whilst there she organized the "St.

Paul's Universalist Church," with a promising Sunday school and a free church library.

No more striking contrast could perhaps be found than was evident between these descendants of the Covenanters and the race which next became the object of extended missionary effort by the Universalists, the Japanese. In 1890 the General Convention decided on this field of endeavor, and three missionaries, one of them a woman, Margaret C. Shouler, were equipped and sent as pioneers to test the power of the great truths they had to proclaim on the devotees of Shintoism and Buddhism. After mastering the language they established schools, built a church and began the training of native students for ministry amongst their own people.

The Illinois Women's Association was prompt to second the efforts of the Convention, and undertook a part of the maintenance of a training school for girls in Tokio, the Blackmer Home, named for Mr. Lucien Blackmer, who made the first large contribution to the home, and continued steady support. Encouraging reports of the work have been given by Miss Osborne, Miss Hathaway and Miss Klein, when visiting for brief periods their homes in America. Their teaching and influence have induced many Japanese girls to refuse to enter the life of prostitution so lightly regarded in their country, and even upheld as a virtue when by its gains they support aged parents. They have displayed eagerness to obtain education and to be fitted for becoming missionaries to their own people. Three churches are now maintained, besides the one in Tokio, and three women missionaries are provided for by

the Women's Associations. The interest on endowment funds held by the General Convention and by the Women's National Missionary Association is the source of maintenance for this important mission.

The third important field of missionary effort chosen by Universalists is amongst a people more akin in racial characteristics to the Scotch than to the Japanese, the mountaineers of North Carolina, who, in common with all who are born and bred amongst mountain heights, are of deep and intense natures, and therefore are specially susceptible to the impression made by orthodox doctrine, which works by fear rather than by love. Their religious teaching, until the beginning of the nineteenth century, was drawn from these orthodox sources, but seeds of Universalism were at last sown by the "Yankee Peddler," William Ives, who carried tracts with his wares, and saw that in each household where he was entertained some were left behind. These had already borne some fruit when in 1810 Rev. Jacob Friere traveled from Vermont and began regular ministry amongst the people of North Carolina. Today four missionaries are maintained there and there are several churches and five promising mission circles at various points. The Women's National Missionary Association has assumed the responsibility of the salaries of the ministers and looks to the societies of the states to do their share.

MAY MEETINGS.

An important feature in the history of the Illinois Women's Association is the May meeting, which has been an annual occurrence since 1889, bringing together the workers of the various parishes throughout the state, each delegated to represent her society, and report the activities, the needs, the encouragements and discouragements of her parish to sympathetic and helpful listeners. These annual meetings were for many years held at St. Paul's Church in Chicago, the beautiful edifice being in itself a joy to those assembled there. Delegates from outside Chicago were invited to stay during two days of meetings, and were hospitably entertained at homes for lodging and breakfast, luncheon and dinner being furnished in the church parlors by the Ladies' Aid. Morning, afternoon and evening meetings were held, the early hours being given to reports of methods of work in the Ladies' Aid and other societies, including the varied and interesting ways of securing necessary funds, of increasing the membership, and of keeping young people in the church. The evening session program included good music, and an address by one of the eloquent speakers of whom the Universalist Church has many on its roster.

These May meetings invariably closed with an added sentiment of friendliness and co-operation amongst the women, and of respect for them as organizers by the visiting ministers. The meeting of 1916 was held in the Church of the Redeemer, Chicago, Mrs. Fanny Shaw Fisher presiding, and presenting

Mrs. Marietta B. Wilkins of Salem, Mass., President of the Woman's National Missionary Association, who spoke on Missions.

In May, 1918, St. Paul's entertained the Association in the Community Hall, the first to be completed of four buildings which are to form the new church, the product of a junction between the Woodlawn Universalist Church and St. Paul's, and to be known as "St. Paul's on the Midway." At this meeting an urgent plea for donations to the Jubilee Fund was made by Mrs. Fisher and Miss Elizabeth Bacon, and was generously responded to, pledges being made for amounts ranging from $100 to $1.

The young people's societies of the various Universalist churches have always included some form of social service with their religious duties, and have been fostered by the parent associations, and of late especially by the Mission Circles. Under the influence of the universal desire to take some active part in aid of their country at this period, when labor and sacrifice are demanded of all, "Clara Barton Guilds" have been formed and will be more fully developed at the summer camps at Northfield, Mass., and Winona, Indiana, where Universalist young people spend ideal vacations.

THE "LEAGUE."

Another most interesting outgrowth of the Illinois Association was the formation of a "League," the object of which was the broadening of its work to include discussion of literature and of subjects of world-progress at stated meetings, held four times during each year, from November to May. Resolutions were passed in 1895 outlining the plan of procedure, which provided that the meetings should be held by invitation in the various liberal churches of Chicago, St. Paul's, Church of the Redeemer, Oak Park, Woodlawn, Blue Island and Englewood.

This was not a delegated body, members of the parishes being invited to attend. A committee of seven appointed each year by the Board of the association made all arrangements and prepared the programs, the chairman of this committee presiding at each League meeting throughout the season. Music was also secured by this committee, and luncheon was furnished at a moderate price by the Ladies' Aid of the parish which entertained.

Two papers were usually read, followed by general discussion of the subjects treated, and the program prepared by the central committee was duplicated at branch Leagues in other locations, one at Galesburg being the first branch organized.

At the second meeting in 1895 the history of the association was briefly reviewed and was followed by a discussion of what was looked upon by some as a diffusion of effort, the growing "Woman's Club" movement, a paper being read on the topic, "The ten-

dency to serve clubs rather than the church." Another paper asked the pertinent question, "Of what does religious work consist? Are the liberal churches less interested in religious work and its duties than the orthodox?" The consensus of opinion seemed to be that the answer would depend entirely on the accepted definition of "religious work."

In 1908 the work of the Juvenile Court, then somewhat of an experiment, was described by Judge Tuttle, the first judge to hold an office which required exceptional tact and sympathy, the trying of childish offenders, who had been previously classed as criminals and lodged in cells with hardened lawbreakers. Rev. A. E. Bartlett of the Church of the Redeemer also told of the success of a plan of church work to act in co-operation with the public charity organizations of Chicago. This was called the "Everyday Church," and was designed to prevent waste of charity funds and duplication of relief to poor families.

The limits of this history preclude the review of the many interesting and enlightening discussions engaged in at the League meetings, which embraced education of Indian girls, Tolstoi's doctrine of non-resistance, suffrage for women, and other up-to-date topics.

The union of the State and National Associations long desired by the latter having in recent years been accomplished, the joint body now acting under the name of the Women's National Missionary Association, it seems fitting that a backward glance should be given here to those who have served as leaders of the Centenary Association.

Following Mrs. Soule, the first president, Mrs. Louise M. Thomas was elected, having virtually served as president from the date of the visit of Mrs. Soule to Scotland. She was a woman of marked executive ability, her name appearing on the boards of thirty organizations, each aiding some useful cause. Mrs. Cordelia A. Quinby was the next to occupy the chair, which she held for over ten years, and still, as honorary president, is welcomed in the councils of the society. Mrs. Quinby made a record for herself, also, in another sphere of work, being created an official visitor to asylums for the insane by the Governor of Maine. Mrs. Florence Crooker, for many years before her marriage to Dr. Crooker, the beloved pastor of the Englewood Universalist Church in Chicago, Mrs. Zelia F. Harris, Miss Eleanor F. Foster, Mrs. Theresa A. Williams and Mrs. Minnie J. Ayres were later incumbents. Mrs. Ayres showed herself possessed of the quality invaluable to presidents of systematizing the work to be done and inaugurated the celebration of the fiftieth anniversary of the Association, including the raising of a Jubilee Fund, the income of which should be used for Home Missions.

Through her influence an inspiring speaker, Mrs. James Tillinghast, was sent out as organizer, who, through a term of faithful work achieved results which reflected credit on the church and on herself.

Mrs. Marietta B. Wilkins is now president of the National Missionary Association, and to her fell the arduous task of completing the Jubilee Fund. She has evidenced her business ability and love of missions in the accomplishment of her object, also, realizing that

a wider knowledge of missionary work is essential to create enthusiasm for it in the young, Mrs. Wilkins has labored with success to secure a large attendance at the summer schools for missions conducted each year at various points.

Women engaged in religious work, who have keen vision and high ideals, are increasingly sensible of the fact that present world conditions enlarge this vision and exalt their ideals, and that it is no longer possible for thinking people to put a limit on the desire to serve their generation. "How can this best be done?" is the cry that rises from thousands of eager hearts. Universalist women of Illinois, represented in the Women's Association, answered this in the past, as is shown in this record, by strengthening weak churches, helping to supply money and workers for new fields of labor at home and abroad, aiding the General Convention to carry out its plans for spreading the grand truths of Universalism.

The spirit and purpose of these workers is the same as in past years, but conditions have changed, communities have been broken up and scattered through industrial pressure and the ebb and flow of material progress, and the women of the state have found that they can no longer think in terms of Illinois, of North and South, or even of America, but must have a world-vision to keep pace with their century. The name "Women's National Missionary Association" must mean to them Universalism for all souls as the ultimate aim.

APPENDIX.

Character Sketches of Some Pioneer Women.

For the material in these brief sketches the writer is indebted to a book entitled "Our Women Workers," containing short accounts of the lives of women in the liberal church eminent for literary, philanthropic and Christian work. The genuine admiration and reverence shown by the author, E. R. Hanson, for those whose lives he has sketched is typical of Universalist ministers, who have always recognized women as equals in intellect as well as in Christian character. Another source of information has been a most interesting pamphlet by Emily Lee Sherwood Ragan, who had personal association with those of whom she wrote.

CLARA BARTON.

Though not first in chronological order amongst pioneer Universalist women, the name of Clara Barton must, at this stage of the world's history, be given foremost place, since on the organization which she founded is placed the world's hope for deliverance in the conflict now raging. Her sympathy with the soldier was in part hereditary, for her father, Captain Stephen Barton, entered the army at twenty-one. He was one of the early Universalists and helped to found a church in Oxford, Mass. Clara Barton was the first

woman to receive an appointment as government clerk solely on her merits and without outside influence; this she lost because of her unconcealed anti-slavery convictions, but after the election of Lincoln as president, was reinstated. War, however, brought to her her true vocation, and she was to be found caring for the wounded who filled the camps and hospitals in and around Washington. Naturally an organizer, she took the lead in directing the services of the scores of women who flocked to the capital to do their part, and this being accomplished, thrust aside all scruples of convention and fear of unknown evils and went straight to the battlefields, where the sight of a young, fair, unprotected girl was as that of an angel from heaven. Throughout the war she took charge of field hospitals, was commissioned by President Lincoln personally to provide for correspondence between prisoners and their families, and for the restoration of those exchanged to their homes.

No more worthy tribute can be paid to this great woman than the Red Cross insignia displayed in hundreds of homes proud to aid the organization she founded, "The American Society of the Red Cross."

MARY A. LIVERMORE.

To Mary A. Livermore must be accorded a place amongst great women second only to Clara Barton or Frances Willard. A quotation from a Massachusetts journal gives a summary of her qualities and achievements. "A wife, a mother, a housekeeper, a

writer, an agent for the Sanitary Commission, an editor, a public speaker, a social power, a great correspondent, a reformer." To this category need only be added here, "an ardent Universalist." Her work in the fields of temperance, suffrage, emancipation of the negro, and education brought her into close contact with every religious denomination, but her preaching of the Universalist doctrines showed that in no other had she found the breadth and depth which her great soul demanded.

MRS. HANNAH BRYANT MANFORD.

Mrs. Hannah Bryant Manford was one of the Universalist women who has left a heroic record of work well done, especially here in Illinois. Not only was she the president of our Universalist Women's Association of Illinois for a time and gave $1,000 to establish its permanent fund, but while her husband was traveling, preaching, debating and establishing Universalism in these Western States of Indiana, Illinois and Iowa, she by her constant work and watchfulness in the interest of his publications was as truly a part of his missionary life as himself. Manford's Monthly Magazine, established in 1857, was one of the best known of these. She was born in 1816, in Schuyler, N. Y. At a ladies' seminary at Attica, N. Y., when she was 18 years old, she heard a Universalist sermon by the Rev. T. G. Eaton which convinced her of its truth. In 1844 she married Rev. Erasmus Manford at the home of her sister in Wilmington, Ill. With no railroads or good wagon roads their wedding journey to

Terre Haute was dangerous. In St. Louis she joined the church under the pastorate of Rev. G. S. Weaver at the time her only daughter, Mae, was baptized. She was afterwards a member of St. Paul's and Church of the Redeemer, Chicago, and later of Pasadena, Cal., where soon she became president of its State Universalist Women's Association. She did for all these associations a great amount of work and infused into them a wholesome enthusiasm, the fruits of which continue. She was staunch that her church should hold to the divinity of Christ and be a real power of religion, not merely a society of good people listening to fine essays called sermons. She died August 16, 1908, at the home of Dr. and Mrs. Norman Bridge, her daughter's home, twenty-four years after her husband's death. Her body was brought to Chicago and a second funeral held in the Church of the Redeemer, and she is buried in Rosehill beside her husband. "Twenty-five Years in the West" was brought out by Mr. Manford. The last edition was brought out by Mrs. Manford a year after his death. It contained also a sketch of her own life by Rev. G. S. Weaver. He wrote with a sympathetic hand, but it was not easy to overstate her womanly virtues, her quiet dignity, her zeal and firmness, and her loyalty to friends, as well as to the highest standards of human conduct and to the religion of Jesus Christ.

Although she wrote for the public, occasionally spoke in public and was known for her insistence, she was personally quiet, never bold, and no one prized the shelter and protection of home more than she did. With all her thought and work for others and for out-

side interests, she was a perfect housekeeper, an ideal wife and mother—than which words fail of a finer compliment.

JUDITH MURRAY.

Mrs. Murray was a strong character, ever ready to defend the faith which was in her day so often assailed by the orthodox. She outlived her distinguished husband, John Murray, and after his death wrote his memoirs and compiled a volume of his sermons and letters. She also contributed a hundred essays to a magazine, which were later published in book form and dedicated to John Adams, President of the United States in 1798.

EUNICE HALE WAITE COBB.

The childhood of this interesting woman was largely passed in the home of grandparents, who impressed on her tender mind the most terrible of Calvinistic doctrines as the only true religion, the result being that she lived in an atmosphere of fear and dread. Happily she was saved by the second marriage of her mother to a great-hearted Universalist, through whose influence her mind threw off its cloud and grew so rapidly that whilst a mere girl she embodied her new faith in an article accepted by Hosea Ballou for a magazine of which he was editor. She married the Rev. Sylvanus Cobb, to whom she bore nine children, of whom one, Sylvanus Cobb Jr., became a celebrated author. Her home for twenty-two years was in East

Boston, where it was a center of true culture and so imbued with an atmosphere of love and harmony that students who made it a favorite resort named it "The Castle of Peace."

JULIA H. SCOTT.

Many of the Universalist women of early times displayed unusual literary ability and found in verse the chosen outlet for stored up religious feeling. One of these was Julia H. Scott of Montrose, Penn., whose poems were treasured for their delicate fancy and spirituality. After attending a session of the General Convention in 1838 she commemorated it in one of great beauty entitled "The Last Conference."

Another who showed marked literary talent was the fourth daughter of the venerated pioneer, Hosea Ballou, Elmina, afterwards the wife of the Rev. J. C. Waldo, to whom she bore seven children.

Two writers whose names became in the nineteenth century household words amongst Universalists were the gifted sisters, Alice and Phoebe Cary, daughters of a farmer of Cincinnati, O., who was descended from a Huguenot family driven from France by the revocation of the Edict of Nantes. Alice was born with a love of nature, fostered by picturesque surroundings, which colored all her poems, accepted while she was still a girl by such important periodicals as the Atlantic, "Harper's", and others. With her sister Phoebe she later made her home in New York, their fireside becoming a gathering place for the best known literary

people of the metropolis. Alice Cary was the first president of "Sorosis," the most prominent woman's club of New York, and though frail in body, impressed her mentality on all who associated with her. Phoebe was in some respects a marked contrast to her sister, Alice being timid and gentle, Phoebe assertive and self-reliant, with a sparkling wit.

Space forbids extended mention of the many women whose names deserve honorable mention in this record, but it must include Augusta Chapin, educated in orthodox doctrines, who writes of herself, "I never deliberately chose the profession of the ministry, but from the moment I believed in Universalism it was a matter of course that I should preach it." She had studied Greek, Latin, French and German, and been principal of two schools, before discovering her true life work.

ORPHIA E. CANTWELL.

Orphia E. Cantwell is another, the memory of whose life and work cannot be suffered to die. She was the daughter of a minister, Rev. I. D. Williamson, and became the wife of one who always showed himself an enthusiastic supporter of the Illinois Women's Association, Dr. J. S. Cantwell. The daughters, Jessie and Georgia, have shown themselves worthy of their faithful, devoted Universalist parents.

MARY A. STRAUB.

Mary A. Straub was known and beloved by all who were associated with her, first in St. Paul's and later in the Woodlawn Church, Chicago, Ill. As a mere child she became a member of the church of the "United Brethren," but the doctrine of eternal punishment clouded her spirit; she prayed for light and it came in a flood. She studied for the ministry, was ordained, and occupied pulpits in Indiana and Michigan, but was forced by ill health to withdraw from the ministry and assist her brother, Solomon Straub, in the publication of sacred music for Universalist churches and Sunday schools, writing the words for many of the hymns. She was a most gentle, sweet and loving soul, and bore her disappointment bravely, never losing her capacity to look on the bright side, and always ready to serve in any capacity in the work of the church.

EMILY LEE SHERWOOD RAGAN.

Emily Lee Sherwood Ragan was one of the well-known Universalist women of Indiana, her home having been the stopping place of many ministers. She was married when young to Mr. Sherwood, whom she outlived, later becoming the wife of a noted horticulturist and scientist, Prof. Ragan. She helped to establish a mission church in Washington, D. C., aiding Dr. Miner in the movement and canvassing for funds, and was elected corresponding secretary of the Women's Centenary Association. She reported for

three United States papers the progress of missions in Scotland and Japan. Mrs. Ragan was a strong force in effecting the union of the State and National Associations. Her memory is revered by her associates. Of these and many others it may truly be said, "Their works do follow them."

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